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VINDICATION  
OF THE  
MEMORY

OF THE

Late Excellent and Charitable

Mr. THOMAS FIRMIN,

FROM

The Injurious Reflections of Mr. Luke  
Milbourn, in his Sermon before the Court of  
Aldermen at St. Paul's Church, Aug. 28. 1698.

Wherein his notorious Wrestings of the words  
of St. Paul are laid open, and the true sense  
cleared.

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*Nay in my Holy House the Plague prevails;  
No little Priest for small Preferment fails  
To go, to run, to fly, but scarce can crawl,  
When I to holy Pains, and sharp Repentance call.*

Milbourn's Christian Pattern, P. 105.

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L O N D O N;

Printed in the Year, 1699.



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## NOTES on Mr. MILBOURN'S *Diffwafive from Charity, &c.*

S I R,

I Have known the time, that I thought my self usefully entertain'd, and was really well pleas'd with the Sermons of the Clergy of the Church of *England*; but since Controversy has been so much the Subject, exercising the Wit and Eloquence of the ambitious Candidates among them, I can content my self with the Prayers of the Church, be unconcern'd when such Men preach, and light my Pipe with their Prints.

But t'other Day you sent me a Sermon, whose Leaves, I confess, as yet lie by me uninjur'd, tho the Discourse is proper for nothing that I know of, unless to make a Man renounce, not only the Communion of the Church of *England*, [which I embrace] but even the profession of Christianity it self.

I did expect an answer to this Sermon of Mr. *Luke Milbourn*, from the Author of that excellent, and truly Christian Discourse, occasion'd by the death of Mr. *Thomas Firmin*, said to be preach'd in the Country. Whether that Gentleman be now living or dead; if living, whether prevented by sickness, or business, I know not; it may be possible, that he thinks Mr. *M's* Sermon (like what is said of several venomous

Beasts) carries its Antidote with it ; but what is an unletter'd Man the better, who knows not the method of applying the same? Well ! I that am the Son of a Citizen, and a small dealer among them, however defective in University Learning, will see that my Brethren be not with florid words cheated, with unchristian virulence poison'd, with ingrateful impudence abus'd.

Mr. *Milbourn's* Sermon bears this Title, *A false Faith not justified by care for the poor*. But the Proposition which he labours to prove, is, That care for the poor signifies *nothing* towards future Happiness without sound Faith. This Proposition adorn'd with the zealous Preacher's wild Rhetorick, sounds thus.

- “ A Man set off with all the Charms of  
 P. 1. “ irresistable Eloquence may ravish the  
 and 2. “ admiring World with his Oratory ;  
 “ may speak with Power and Demonstra-  
 “ tion, and with clear Sense, and proper Expressions  
 “ make the obscurest Things plain and intelligible ;  
 “ he may work indisputable and unaccountable Mi-  
 “ racles ; he may look upon himself as sent into the  
 “ World to relieve the Indigent, and to be the Fa-  
 “ ther and Guardian of those, who are generally  
 “ despis'd by a careless and uncompassionate World ;  
 “ he may seal the sincerity of his Profession with his  
 “ blood : Yet his Knowledg and Eloquence, his Li-  
 “ berality and Miracles, his Zeal and Sincerity will  
 “ profit him nothing, without sound Faith and vigo-  
 “ rous Hope ; these are glittering Qua-  
 P. 8. “ lifications indeed, but they are not so  
 “ much as the first step towards future  
 “ Happiness. The Consequence he draws from this  
 Proposition, is only this, That all those Persons  
 who



who are not perswaded of the truth of such Articles, as he supposes make up the Contents of true Faith, may be as good natur'd, bountiful, and compassionate as they please, but they are but Fools for their pains, and after all, *SHALL BE P. 7.*  
*DAMN'D, ETERNALLY DAMN'D*

*AT THE LAST.* Well! if this be true Doctrine, yet [as *John Calvin* said of his inconditionate Decrees] it ought to be very cautiously dispens'd, for if it once prevails among the Men who abound in the goods of this World, the Poor, who suffer hardly already, are like to be much worse provided for; nay and the Church it self will go near to be a loser by the bargain. Mr. *Milbourn* would have done well to have giv'n us a just and exact summary of sound justifying Faith, without which, not all the good Works in the World, no not building of Churches, nor endowing Colleges and Hospitals, nor augmenting poor Livings, nor maintaining Lectures, can deliver a Man from Death and Damnation; but this he wisely avoids, for in the Controversy of the Trinity which he looks upon as a chief Test of Orthodoxy, the Clergy themselves are pretty equally divided, some holding 3 distinct Minds, *I know not how united*; others 3 Relations of one and the same mind, *to be sound Faith.* But now what shall the worthy Alms-giving Aldermen and Citizens of *London* do in this case? 'tis pity methinks that after all their Alms to the Poor, nay and their Bounty to the Church too, they should be damn'd at the last; but damn'd they must be, Mr. *M.* avers it, and that eternally, unless they choose the right side of this Question, and it's an even wager against them. Now all that I can say for their comfort, if they should be so unlucky as to take up with a false per-

persuasion in this Article, is, that a Moiety of the Clergy will be damn'd with them.

I hope the Reverend Preachers of the City will not follow their Brother *Milbourn's* Example, when they next affectionately invite their Hearers to Almsgiving ; for the Charms of their Eloquence will hardly meet with the usual success, (whatever be the necessity of the Case) if the People be plainly told, that to provide for the poor is nothing worth without true Faith, and that after all their Alms they *shall be damn'd, eternally damn'd, if they don't think aright of the Trinity* ; tho they think as well as they can, and are ready to seal their *Sincerity* with their Blood. But if our City-Preachers bait their Hearers this awkward Argument, as I am much of the mind they will, yet I would have the Collectors for Mr. *Milbourn's* Lecture do him justice, that so all those Gentlemen, whose Faith squares not exactly with the Faith of their Lecturer, may hold their hands : for they can but be damn'd if they give him nothing for such his precious Labours ; besides I see no reason, why, when he does not like their Faith, he should covet their Money. I am sure, if they are not to be accounted charitable, be their Bounty never so extensive ; to him they will not extend it at all, if they would be accounted wise.

I have been told that Fellows of Colleges do often in their Prayers commemorate and bless God for their Founders and Benefactors, holy Men, and Women they call them, who liv'd in his Faith, and Fear ; whom they suppose lodg'd in *Abraham's* Bosom : but those Founders and Benefactors, almost all of them, liv'd and dy'd in a Faith, as to many parts of it, certainly false ; and very much different from the modern, sound, true, and justifying Faith. I wonder  
how

how the Fellows of Colleges can take it of Mr. *M.* who has damn'd their Founders, and Benefactors : but let them take it as they please: I would advise all worthy, and compassionate Citizens, whom God has bless'd with a plentiful Fortune, and a compassionate Mind, to confine their generous Liberality to the relief of poor Orphans, of sick and aged People, of Cripples, and wounded Seamen ; and if these Objects of true pity cannot exhaust their Bounty, then let them carelessly shed it upon lazy, lusty, stroling Beggars, Rogues and Vagrants ; but not a Penny to a lazy, lusty, stroling, libelling Presbyter : for the first will probably ever honour their Benefactor ; the second will at least say, God bless you Master ; but the last forlorn piece of Ingratitude, if he is not pleas'd with the good Gentleman's Faith that feeds him, will in a holy Rage, even from the Pulpit, curse him to the Pit of Hell, and send him to the Devil.

In the last Age it was current Doctrine among the Predestinarians, that the good Works of unregenerate Men [and all were unregenerate to them, who were not of their Party] were but *splendida Peccata*, Sins, tho the looks of them were rather pleasing than otherwise: The Arminian Church of *England* Clergy made them pay for that sour spiteful Doctrine with many a bitter, well-merited Sarcasm. But now it seems, if Mr. *M.* does not bely his Friends, as well as devote his Adversaries, this Doctrine, sour and spiteful as it is, is the very Doctrine of the Church, and founded on the Authority of St. *Paul* ; so that what was false Faith but t'other Day, is now become sound and true. Whence it appears that something or other can justify a false Faith, tho the most extensive Bounty of a sincere mistaken Christian

tian cannot. But I pray Mr. *M.* to tell me one thing, since good Works cannot justify a false Faith, why should a right Faith be thought to justify bad Works? I cannot imagin why any Man should exclude good Works from Heaven for want of a true Faith, but that for the sake of his true Faith he may crowd in with all his bad Works about him. If this be the Preacher's design, he has something such as it is to plead for his traducing St. *Paul*, and impudently libelling the Memory of the vertuous, and honest, the generous, sincere, and pious Mr. *Thomas Firmin*.

St. *Paul* adviseth his Son *Timothy* to show himself approv'd unto God, a Workman that needeth not be ashamed, rightly dividing the word of truth; i. e. [according to my conjecture] treating his Hearers with those Parts, and Portions of Christian Doctrine, which are most useful for them, and most likely to do them good. If this be not the certain sense of the Place, yet it is the certain duty of an honest Preacher: but it is the manner of some, now and then to let their wild Passions chuse the Subject of their intended Preachments, and then their next business is to hunt the Concordance for a Text, the sound of which comes nearest to cover their indirect purposes; and it sometimes happens, that the main purpose of the Preacher is so very indirect, and wicked, that the holy Bible affords him no words liable to be mistaken, as he would have them; but a Text must be had, whatever pains it costs to abuse it, or learning to obscure it, or art to steal from it. The Sermon being ended, one would think ——— but who ever recover'd *ejectum semel attritâ de fronte pudorem*? Envy is never wise, Boldness makes it restless, Pride gives it Wit enough to procure it's own shame; and so the  
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lewd Libel comes to be printed, with all its perverse Interpretations, Frauds, and Forgeries; only, to cheat as many as will not thoughtfully examin; there is one thing stuff'd in the Pamphlet, another inscrib'd on the Title Page.

*A false Faith not justified by care for the Poor*; this is the Title, but the business of Mr. M's Sermon is to prove, That a Father, and Guardian of the Poor, accomplish'd with many excellent Qualities, and most sincere in the Faith which he professes, *shall be damn'd, eternally damn'd*, because he is, in some Points of it, mistaken. Now certainly this is the most accursed Doctrine, that ever proceeded from the Lips of an ungracious Man; it is openly, and directly contrary to all the excellent and holy, gracious and good Purposes of the Gospel: tending to nothing, but to discourage Vertue, and to starve the Poor; to poison the Endearments of Friendship, and overthrow the very Foundations of Society.

Zealots may talk of Hereticks, and their monstrous Opinions in abstruse speculative Matters; but for an immoral strain! from *Simon Magus* down to our modern Enthusiasts (whether within, or without the Pale) there's not one to be compar'd with this Presbyter.

Should that old Deceiver, who harangu'd our Lord on the Pinnacle of the Temple, and would have top'd on him very dangerous Doctrine, from a Text of Scripture too; should he invade the *Sacro-Sanct* Cathedral of *St. Paul's*, (which God forbid) he could not prophane the Pulpit with more unchristian Doctrine: and they, that could bear our Presbyter's Sermon, need not run away from Satan's, *i. e.* provided they did not take offence at his Horns, and Hoofs.

B

But,

But, How does the Preacher *Milbourn* gather his Doctrine from his Text? The words of the Text are these. *And tho I bestow all my Goods to feed the Poor, and have not Charity, it profiteth me nothing.* According to Mr. *Milbourn*, this signifies, tho I bestow all my Goods to feed the Poor, and have not true justifying sound Faith, it profiteth me nothing. But what Ground in Criticism has this Master (with whom no Man is a Critick, that is not of his mind) for substituting *Faith* in the room of *Charity*? Why! only a certain autocratorical Axiom of his, viz. *There's no such Love [or Charity] which the Text requires, but where there's sound Faith. P. 2.* One such Axiom more, and he may damn all his Enemies round, whom he ever wrong'd, or affronted, at *Cambridge, Tarmouth, or London*; 'tis deep-rooted in the opinionative Soul of him too, and sounds thus. *There's no sound Faith, but that which agrees with all his Perswasions.*

On these two solid Axioms, the famous Sermon is built; the one express'd, the other indeed but imply'd; lest he should openly damn them also, who might damn him to silence, which he fears more than any other Damnation; and that's all that can be said in excuse of his furious damning others. I will account with him, before I have done, both for his Axiom express'd, and imply'd: In the mean time I will lay down another, and make it good, whereby I shall be led both to explain the Text, and vindicate the injur'd honour of the Apostle. My Axiom is this, *There's no such Love [or Charity] as the Text requires, but where Men testify it by good Offices, even towards others of different perswasions in Matters of Faith.* Monsieur *Le Clerc*, the most judicious Author that ever dealt in Criticism, has one Chapter, in his

*Ans*

*Ars Critica*, concerning the wide, or narrow signification of words. There he teaches us to compare what follows with what goes before, and to weigh well the Customs and Opinions of that People among whom the Writer liv'd, whose Works we hope to interpret aright. Among divers Nations, and Men of divers Sects (he observes) the word *Justice* has divers Senses. And as often as we read in any Roman Writer, that this, or that Person, was a lover of Justice; we must understand it only of Justice towards his Country-men, and those Country-men only, with whom he had no quarrel: but when we meet, in the Writers of the New Testament, with the word *Justice*, we must understand by it, a Vertue of a far larger extent, than the Old Roman *Justice*; a Vertue that relates, not only to Country-men, but Strangers; not only to Friends, but Enemies. A just Christian, in those days, was he, who dealt the same upright Measures to all Men, of what Country, or Language, Religion, or Perswasion soever, which he thought reasonable and fitting to be dealt to himself. And as this word *Justice* has this wide Signification with the first Christian Writers: So the word in the Text, ἀγάπη Love, or (as in our Translation) Charity [which Mr. Milbourn's wise critical Skill would have to signify *true justifying Faith*, a sense wide from St. Paul's Purpose] the true sense of ἀγάπη Love, or Charity in the New Testament, is as wide, as that of *Justice*, and not much different from it; for it extends to all Men whatsoever, to all without exception, upon account of their different Nations or Opinions. Accordingly, that honest and learned Gentleman, who preach'd the incomparable Sermon on the death of Mr. *Firmin*, rightly explains our



Saviour's Conclusion of his Parable, concerning the Man that fell among Thieves, *Luke* 10. 36, 37. thus. " Reckon him to be thy Neighbour who is a  
 " doer of good ; tho he be of a foreign Nation, or  
 " of a false Religion, yet if he is a lover of Men,  
 " one that does good to others, account him thy  
 " Neighbour whom thou art to love as thy self. But,  
 as *Le Clerc* notes, it has been the custom with Christians, in many Nations for many Ages, to deny even the common Rights of Humanity to them who differ'd from the national establish'd Opinions in Religion ; nay and with exquisite Torments to put them to death : tho, setting aside their particular religious Opinions, the Men were honest, and inoffensive ; which abominable, and more than savage Cruelty, was thought not contrary to Christian Love, or Charity. Whence it is plain, that Christian Love, or Charity, which was taken in a wide sense in the days of the Apostles, was taken in a very narrow sense in after Ages. The old Apostolical Love or Charity extended to unbelieving Jews, and to Samaritans. But there are some of our modern Evangelical Preachers that are strangely degenerated, if it must not extend, now, to misperswaded conscientious Christians. St. *Dominick* is commended by one of the Monks of his Order for a very charitable good Man. The Panegyrist says of him, that preaching against the *Albigenses*, he took to his assistance some devout Persons, zealous for the Faith, who with the material Sword dispatch'd those Hereticks, whom himself could not cut off with the Sword of the Word. Had Mr. *M.* liv'd in those days, and within the reach of the charitable, good St. *Dominick*, his present true justifying Faith would not have sav'd him



him from the material Sword ; so that I hope, I may have Mr. *M*'s leave to say, that St. *Dominick*'s Charity was not Evangelical : and yet it was as compassionate, and wide as Mr. *M*'s ; for had Mr. *M*. now the assistance which St. *Dominick* had then, he would make use of it now, as St. *Dominick* did then. St. *Dominick* with his Faith, would be no safer in the hands of Mr. *M*. than Mr. *M*. with his, in the hands of St. *Dominick*. They may even go together for charitable Men ; and their Father whose work they do, may wink and chuse the best.

Mr. *M*. has one good Note, tho he applies it where there was no occasion. P. 15. None but ill Men will endeavour to interpret Scripture, so as to destroy it. Out of his own Mouth let him be judg'd. St. *Paul* says that feeding the Poor is nothing worth without Charity. Mr. *Milbourn* interprets thus, — feeding the Poor is nothing worth without Faith. He might as well have told his Auditory, that feeding the Poor was nothing worth without feasting the Priest ; St. *Paul* thought of one, as much as t'other. Again, this mad Interpreter wanted the Wit, or the Honesty to find out the sense of his Author, by comparing, as *Le Clerc* advises, things that follow, with them that go before. For St. *Paul* was so far from saying, — feeding the Poor was nothing worth without true Faith, that, in the very next words before the Text, he pronounces an extraordinary Measure of Faith, to be nothing worth without Charity. 1 Cor. 13. 2. *Tho I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.*

For the sake of honest unlearned Readers, I will here transcribe the Paraphrase of Dr. *Hammond*, one, and none of the worst, of the Church of *England*.  
Clergies

Clergies Oracles. Let Mr. *M.* if he can, produce one Authority, who by *Charity* in this place understands *true Faith*. Dr. *Hammond* paraphrases the above-cited words thus. — If I have the highest degree of that Faith by which Miracles are wrought, so as to be able to remove Mountains, and do not employ my Gifts to the good of others, I am not to be compar'd with those that have that most excellent Gift, and use it to the benefit of the *Church*. If I have the liberality to give away all my Goods, and the care to distribute them, to those that stand in need; and do not this, out of a Principle of Charity, and Compassion to contribute to the good of others; but either to please Men, or acquire Glory; if I part with my Life, and have no Charity, I am in comparifon never the better for it. Dr. *Hammond*, I confess, in his Paraphrase on the 2d Verse, seems to restrain the Exercise of Charity to the Church, for which no Man but Mr. *M.* will much commend him: but he all along distinguishes Charity from Faith; and no where in the least favours Mr. *M.*'s Axiom, *That there can be no true Charity, without true Faith*: But, that there may be an extraordinary Measure of Faith without Charity, he, together with the Apostle, acknowledges. And that there may be a Charity, which will profit the charitable Man very much, and be very acceptable to God, where that Faith which Mr. *M.* calls true, sound and justifying, is wanting, I hope to evince. Consult 1 Sam. 15th Chap. *Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how — go and smite Amalek, — and Saul came to a City of Amalek, — laid wait in the Valley, — said to the Kenites, Get you down from the Amalekites, lest I destroy you* with

with them; for you showed Kindness to the Children of Israel, when they came out of Egypt. Now let it be observ'd, these *Kenites* were not of the same religious Perswasion as the *Israelites*, nevertheless because of the kindness which their Ancestors did show to the Ancestors of the *Israelites*, Saul spar'd them. And Saul that is blam'd for sparing the King of the *Amalekites*, is not blam'd for sparing the *Kenites* who dwelt among them. I hope Mr. *M.* will not say, that the charitable Kindness of the old *Kenites*, neither did profit them, nor was acceptable to God; for upon that account through the gracious Providence of God, Mercy was shown unto their Posterity. As to my dispute with Mr. *M.* I am not concern'd, whether the Book of *Job*, be a true, or a parabolical History; real Matter of Fact, or an instructive Fiction: for, if the former; then I ask, dares Mr. *M.* pronounce *Job*, and his three Friends damn'd, eternally damn'd? If the latter, dares he affirm that such Men as are describ'd under the Name of *Job*, &c. shall be damn'd, damn'd eternally? I trow not, tho he's a bold Sinner, and dares say and do more than he can prove, and justify: And yet *Job*, and his three Friends were not of the Faith of the Church of *Israel*. *Job's* former Name was *Jobab*, his Country situate between *Idumea* and *Arabia*, his Wife an *Arabian*; he was the fifth from *Abraham*, by the Line of *Esau*, if we may give credit to the Story in the Septuagint, at the end of the Book of *Job*. And we may as well credit the *Seventy*, as any others, who tell us any thing more, than what has providentially found room in our Canon.

Micah 6. 8. He hath shewed thee, O Man! what is good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?

This

This Prophet had a shallow Memory, or Mr. *M.* has an ill Judgment ; if this be the whole Summary which God requires of Man, then there's no such danger of his being eternally damn'd, who does not believe all the Articles of the nationally establish'd Faith.

One thing just now comes into my Mind, which may supersede any farther Instances from the Old Testament.

The chosen People of God did not believe that they were chosen to everlasting Mercies, with the exclusion of all others, as Men that should be damn'd eternally ; or if they did believe it, they did with more subtilty than sincerity conceal that their provoking belief. If they had profess'd to believe so, certainly their Neighbours round would not have had any dealing with such an uncharitable Race of proud People ; but would have taught them better Faith, or better Manners. Some learned Men, and of the Church of *England* too, do understand by the Faith of *Abraham*, the becoming Opinion which *Abraham* had of the Greatness, Wisdom, and Goodness of God : that is, in the Author to the Hebrews his words, he believed that God is, and that he is a Rewarder of them that diligently seek him. This was the Faith of the Patriarchs before, and after *Abraham*, whereby they pleased God ; and might not other People have this Faith who were not of the Family, or Kindred of *Abraham* ? What thinks he of *Melchisedeck* ? And did not *Abimeleck* fear God, tho *Abraham* thought otherwise ? But the *Ninivites* believed God, repented, and were forgiven. No doubt these Men differ'd from *Abraham*, and *Abraham* from them in some Modes of Worship ; but why they should be damn'd for differing from *Abraham*, more than *Abraham* should be damn'd for differing from them in such

such Matters; Mr. *M.* may please to tell us in his next Sermon at *St. Paul's*. But alas it is not common with our Ministers to let their Congregations know the state of the Case between the Jews and Heathens, or between the Jews and Christians: The former is to be learn'd from Dr. *Spencer de ritibus Hebraeorum*, which I should be glad to see translated; and the latter from *Limberch's Amica collatio cum erudito Iudeo*.

In the mean time, I don't think any Question harder to be answer'd by our Critick *Milbourn*, than to determine the time when those of the Jewish Nation, that acted justly, lov'd Mercy, and walk'd humbly with their God, began to be damn'd for not believing the Gospel. I am no Advocate for Judaism, I take the Jews to be much in the wrong: but those of them that are just, merciful, and pious; that they should be damn'd! bless us! Mr. *M.* may be as bold as he pleases with them, but I desire to be excus'd from such an uncharitable Censure. I take *St. Paul* to have been a good moral Man at that very time, in which he was a Persecutor of the Christians, (setting aside his bigotry for that Religion which was now to be no more) but at that very time in which he was a Persecutor of the Christians, God thought him worth proselyting at the expence of a Miracle, notwithstanding his erroneous Faith; nay and his Faith was so erroneous, that he look'd upon Christ, not only as a meer Man, but also as a Man not so good as he should have been: *St. Paul* was a Person of learning too, and it might have cost a knowing Disciple some pains to have convinc'd his Reason, had not the Miracle by an extraordinary Grace taught him to submit it.

I did not think to have sought farther Testimony in the Old Testament; but I write in haste, and a very pertinent Passage arising in my Memory, I will not balk it. *Deut. 10. 17, 18, 19. The Lord your God, is God of Gods, and Lord of Lords. A great God, mighty, and a terrible, which regardeth not Persons, nor taketh reward. He doth execute the Judgment of the Fatherless, and the Widow, and loveth the Stranger, in giving him Food and Raiment. Love ye therefore the Stranger, for ye were Strangers in the Land of Egypt.* I hope for the honour of the Christian Religion, that this Doctrine is not any where in the New Testament revers'd, but rather confirm'd, enlarg'd, and more strongly enforc'd: I suppose also it will be granted me that the Stranger mention'd in the Text, embrac'd not the same Faith with that of the Church of *Israel*; and yet here is God's Command for the true Believer to love him. If Mr. *M.* shall reply, that that Love need not extend to hopes of the Stranger's future Happiness, because 'tis impossible he should be sav'd hereafter, as not being of the Church of *Israel*: I rejoin, let Mr. *M.* allow us, but that there is a duty of Love payable in this World to the Stranger, whose Opinions differ something from the nationally establish'd Faith, and he shall have full and free liberty to rant, and sing his damning Censures about, as he pleases, with respect to the next. For, Men of Vertue (whatever Learning and Acuteness they may want) can contentedly trust their Souls with God, because God is not to be made, as the Magistrate too often has been, the Executioner of the Wrath of the Presbyter.

One thing by the way, I would advise those Gentlemen who at any time serve the Wrath of the Presbyter, to have a strict care how at any time they give him

him cause of offence ; for if they shall chance at any time to start from the Faith, their former obsequiousness in plaguing Hereticks, shall no more profit them in this World, where the Presbyter has power, than the Alms of Hereticks are said to profit them in the next.

*Acts 10. 34, 35.* Then Peter opened his Mouth and said, *Of a truth I perceive, that God is no respecter of Persons ; but in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.* This is St. Peter's Doctrine, whose Infallibility is less contested than the Popes ; I hope Mr. *M.* will not contest it at all ; for, if St. Peter had not the Spirit at this time, it will be hard to prove that he ever had it. St. Peter was not from the very first of this persuasion. St. Peter at the first was of that mind which Mr. *Milburn* professes now, he thought that God was a respecter of Persons, that God lov'd one Nation so far above all the rest, that if any Man of this or that foreign Nation feared God, and wrought Righteousness, he could not yet be accepted of him without a thorow Christian Faith. Indeed the reason of the thing on the contrary seems plain, but St. Peter's Prejudices were not to be remov'd without a Miracle. I make no question, but that if a thorow Christian Faith had been absolutely necessary to have recommended a Gentile to God's acceptance, the Miracle would have led St. Peter to the perceiving of that too. But Peter perceiv'd the necessity of no more than fearing God, and working Righteousness. What little things Mr. *M.* is capable of objecting from the Context, I am well aware of, but I purposely leave that side unguarded, well knowing in what trap I shall catch him. There is not so plain a Parable in the New Testament as that of the Samaritan, and yet Mr. *M.* shuffles and



cuts it; denies, and grants the obvious meaning of it, backward, and forward several times. Mr. *M.* begins the Story thus.

“ A Lawyer ask’d our Saviour, what he should  
 “ do to inherit eternal Life? Our Saviour asks him  
 “ again, what he read in the Law? He answers,  
 “ *Thou shalt love the Lord thy God with all thy Heart,*  
 “ *and with all thy Soul, and with all thy Strength, and*  
 “ *with all thy Mind, and thy Neighbour as thy self.*

Mr. *M.* descants, the first was the work of Faith, the second of Love. The first the work of Faith! that is then, to love God most ardently is the same thing as to believe in him. By his Favour, tho no Man loves God, but he that believes in him, yet belief precedes Love, and is the Parent of it. A Man’s love towards the great Being is the effect of his Faith; the Effect and the Cause are no more the same thing than Lewdness and Infamy: but like the Fox that went to School to learn to read, whatever Letters were told him, he could make them spell nothing but Lamb; so Mr. *M.* whatever the Text treats of, must needs make a preachment about true Faith. But now for a wise Observation: The second work, [*i.e. Thou shalt love thy Neighbour as thy self*] is the work of Love. Let every Man observe in his turn; that which I observe is, that Mr. *M.*’s Observation is the work of idle Impertinence; and both Observations are evidently true, and equally obvious. Mr. *M.* continues his descant.

“ There was no question [between the Lawyer  
 “ and our Saviour about the necessity of Faith] No! Why then again, what an impertinent Commentator is he to make a stir about Faith, when by his own Confession, the Text did not lead him to it? of all



all that have a strong stock of Malice, this Blunderer has the least contrivance.

He goes on. " The Question was not about the necessity of Love to others, but about the object of it, [who is our Neighbour.] This is no sooner said than forgotten ; immediately he tacks about, and thus artfully proceeds to shift his Sails. " A Priest and a Levite, whose Country, whose common Faith, whose Offices obliged them to compassion, pass'd him [the wounded Man] by ; but a Samaritan no Heretick, but an Apostate, says *Grotius*, one of a Nation perpetually at feud with the Jews, sees, pities him, relieves him, &c. and this Man, the Lawyer confesses, was the wounded Man's Neighbour. *This Man* was ! and pray Mr. *M.* was not this Man a Samaritan, and was not the wounded Man of another Faith ? The Lawyer confesses ! and did not Jesus Christ confess so too ?

But now Mr. *M.* loses all the force of the Parable in a Mist. " The Inference is, go and do thou likewise, i. e. lay aside all Animosities whatever, when thou see'st a proper object of Mercy. Mr. *M.* this is not half the Inference. For the sense of our Master's words, after the foregoing Parable, comes up to this : Be thou charitable and kind to a Man in distress, tho he be not of the same Church and Faith with thee. The Samaritan us'd the Jew kindly, tho the Jew hated him and his Faith. Go, and do thou likewise then, signifies : *Luke Milbourn !* thou that hatest Mr. *T. F.*'s Herefy [to suppose him a Heretick] yet use the Man kindly, do not revile him, nor belie him ; for if that be thy practice, be thy Faith what it will, thy Manners are wicked and unchristian. The Samaritan in the Text us'd a Man of another Faith

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compassionately and mercifully : the Men of *Jerusalem* us'd the Samaritans, meerly because of the difference between them in Matters of Faith, barbarously and cruelly. Just so Mr. *Firmin* us'd all Clergy-men of good Morals respectfully, and serv'd 'em successfully upon all occasions : But some Clergy-men revild him living, and some slander him dead ; all that can be said of them is, That they take great care to believe as the Church believes, but will not give themselves the trouble to do as the Samaritan did.

Now for a bold stroke. " This setting the Samaritan before the Lawyer for an Example, in a Parable, no more proves, that a Man of a false, or no Faith, may be sav'd by his works of Mercy, than that the Ox, or Ass, in the Prophet, or the Ant in the Wise-man, might be sav'd, because the Sluggard and Rebel against God, are sent to learn Industry, and Obedience from them. Mr. *M.* may do what he pleases with the Ox, the Ass, and the Ant ; but I cannot see how he can deny this Parable to denote, that a good Man may be sav'd, because of his works of Mercy, tho his Faith be erroneous, without giving his Saviour the lie, *i. e.* if to inherit eternal Life, and to be sav'd be the same thing ; for, let it be observ'd, the Lawyer, whom our Saviour was instructing, desir'd to know what he should do to inherit eternal Life, and the Sum of our Saviour's direction is this, That he should do as the Samaritan did, *i. e.* be very charitable to a Man in distress, ay tho he were of another Party or Religion. This is the true sense of the Parable, and even Mr. *M.* himself after all his shuffling, and cutting, dissembling, denying, and deriding it to his perpetual shame, confesses as much ; for thus he concludes his Reflections on

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the place. The Inference from the Parable is clear; if a profest Enemy could be so kind to his Enemy, what should a Child of God do who is no Man's Enemy? I conclude my Vindication of the Text with a parallel Question, If a Child of God is no Man's Enemy, then is not he a Child of the Devil, who is the Enemy of every Man whose Faith is not the same as his own?

I have argued against Mr. M's Axiom express'd, by Testimonies produc'd from both Testaments; I will now consider the reason of the thing. The blessed Axiom is this: There's no such Love, or Charity, as the Text requires, but where there's sound Faith; yet he no where tells us, what are the necessary particulars of sound Faith: indeed it is most likely, that he means his own religious Notions, as one would guess from several strokes in the Sermon; but to do him all the honour I can, I will for a while suppose, he means the 39 Articles of our Church, and then the full import of the blessed Axiom is, There's no such Charity as the Text requires, but where a Man believes all the 39 Articles of the Church of *England*. By consequence then, there is no true Christian Love or Charity among the dissenting Congregations, for they deny 3 or 4 at least of the 39; and then there is no hope of their Salvation, no, no hope, tho they be honest Men, and liberal Almsgivers; no help for 'em, let their Bounty be never so extensive, but for want of the true Charity, which cannot subsist where sound Faith is wanting, they must all be damn'd, eternally damn'd at the last.

P. 5. Methinks this is hard tho, extream hard, especially considering how helpful the Dissenters have been, ever since the Unitarians took offence at some suspicious Catholick Phrases; but our Church having

no

no Enemies (God be thanked) from that Corner now, Mr. *M.* judges it necessary for the Dissenters to prove their Faith to be the same as the Faith of the Church of *England*, which the Unitarians were fain to do before. The Unitarians might have been burn'd, if they had not prov'd their agreement with the Church; and Mr. *M.* says, the Dissenters shall be damn'd, if they do not prove theirs. Let them not flatter themselves, if there be no farther use of them to suppress a growing Sect, Mr. *M.* will not spare a Man of 'em, no, he'll be damn'd himself first. But then, if they will conform their Faith to the Rule establish'd, they may give new Force to their Alms; and methinks 'twere a very easy matter for them to do it, nay 'tis a Matter of some difficulty for them not to do it; for, if they leave the least flaw in their Faith, they must strain at a Gnat, and swallow a Camel. But these Dissenters are a parcel of weak Fellows, they cannot read the Moral of the Cat and the Monky, Pug got the Chesnut, but Puss's Foot paid for't; they are not worth talking of. That which disturbs me most is, lest Mr. *M.* should play the Devil in the very Bowels of the Church; for if the Realists are sound in the Faith, then the Nominalists are tainted; but the Realists are tainted, if the Nominalists be sound: One Party (Mr. *M.* knows which) wants true Faith, and that which wants true Faith, wants true Charity, and that which wants true Charity, must be damn'd. For my part I wish Mr. *M.* would declare which Side is in the right; or if he has more of the cunning of a Roman Pontiff (who never interposes between two Litigants) than of a discerning Spirit to decide the cause, then I wish, that they would throw dice, or draw cuts which side should go over to the other. I do not speak this in railery, for

I am of the mind, that there would be much less danger of missing the heavenly *Jerusalem*, if there were none of this unchristian falling out by the way. The Lawyers have a Saying, *Better a Mischief than an Inconvenience*. By which, if I understand them, they mean, better a single mischievous Injustice be suffer'd than a general lasting Inconvenience be introduc'd. This prompts me to ask Mr. *M*. whether it were not better to let care of the Poor pass for a Vertue, and Almsgiving be thought to avail a Man, tho his Faith should chance to be erroneous, than openly to dissuade all those, whose Faith we condemn, from all Almsgiving, and Care of the Poor? 'Tis common among Souldiers, when they are going upon action, to cry out for their pay, they have a foolish Proverb, *'tis good dying with Money in one's Pocket*; what if heretical Almsgivers convinc'd by Mr. *M*'s Sermon, should take the whim, and resolve, since they must be damn'd for their false Faith, to be damn'd with their Money in their Pockets too: would it not be too great a burthen for the *Verisidians* to have the care of the Poor lie wholly on their own Shoulders? And now I think on it, were it not discreeter to accept the Bounty of unsound Believers, and never let them know, that their good Nature will stand them in no stead at the Day of Judgment? For, look you, Mr. *M*. if want of true Faith will damn them, they will be damn'd as much as your Zeal can desire, tho you never threaten 'em with it. But then you will not have your revenge. That's right; and what true Orthodox Believer can be satisfied, that his Enemies shall be damn'd at the last? None but Devils have the pleasure of tormenting the Damn'd; the Sound-Faith Men are cheated, if they do not

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strip and whip, and swinge 'em, and finge 'em before hand.

I have yet a small scruple against the grand Axiom: if Mr. *M.* you convince the People, that there is no true Charity without true Faith, they will be apt to suspect, that there can be no true moral Honesty, no true Sobriety, no true Chastity without true Faith; and then perhaps they will not only be close-fisted, but cheat, and drink, and be lewd with scandalous Impudence. But, I confess, this is but a weak scruple, for you are well assur'd, that there is not half that danger to the Church, from Cheating, Drunkenness, and Whoring, as from Errour, and Misperwasion; your advice therefore to your choice Friends, I know, will be this, *Crede firmiter, & pecca fortiter*, believe stoutly, and sin boldly; or according to another Version, which answers not so closely to the words, but preserves the Sense intire, *Believe what you are bid, and play the Rogue as you please.*

The close of my Reflections on our Preacher's Axiom must be a melancholy one; for if there be no true Charity without true Faith, and no true Faith, except our 39 Articles; then whosoever might be sav'd out of every Nation, for the Works of Righteousness and Fear of God, in the days of yore, before the 39 Articles were fram'd, there's none can be sav'd now but a Subject of King *William's*. God a' mercy *Luke*, let all the World sink, so thy Ark be safe.

But sure, Sir, you might let all your Country-men be sav'd, notwithstanding the false Faith of some; for they will all make but a little Flock, in respect of the innumerable Myriads, whom you have given to the

the Devil. But let the flock be never so little, there's none, you say, can be sav'd without believing the 39 Articles. In truth I did not think those Articles could have been so destructive; I hope they are not so *per se*, but *per accidens*, i. e. when they fall into the hands of an Ecclesiastical *Orlando Furioso*.

With your leave, Sir, I shall now bestow a word upon your Axiom imply'd, *viz.* There's no true Faith, but that which agrees with all your religious Perswasions. You are not unreasonably charg'd with this Axiom, because no Man can conclude that there is no Salvation to be had without true Faith, but he that has concluded before that his own Faith is the only true Faith, and all other Faiths are Counterfeits: but why now you should not publish the Particulars of your true Faith, is to me the strangest thing in the World. Perhaps you will say they are contain'd in the Articles of our Church; but that will not serve your turn, for even the Unitarians have undeniably demonstrated their agreement with the Church, and are in as fair a way to be sav'd, as any Defender of Mysteries whatsoever, that is, unless you have this other Axiom in *Petto*, that there can be no true Faith without unscriptural Terms; and I question whether the Unitarians would be damn'd then, or no, for they have good Stomachs, and can digest unscriptural Terms. tho their Palats are nice, and do not relish them. Come! there can be but one reason, why you do not publish the Particulars of your true, sound, justifying Faith: You must fancy that Salvation, like your dear delight the Bottle, will be the less, if too many partake, and therefore you'll do what you can to keep Men from coming to the knowledg of truth by Study and free Examinations:



I wish in the Event it does not appear, that you not only take pains to keep others from the knowledge of the truth, but also hate it your self, because it would reprove your evil Deeds. But whether you give us the particulars of your Faith or no, if your Axiom express'd be true, that there are no available good Works without true Faith, we had need have our 39 Articles expounded nicely, and restrain'd to some one sense; for even by the Sons of the Church, they are so tumbled and tost, wrestled and vext, that no body on the Earth, [except perhaps honest *Luke*] can tell whether the true Faith lies open in the literal, or lurks close in some anagogical mystical sense of the Words, or whether it be to be spelt out in reading the Articles backward, which is the way of the Arminians in their interpretation of several.

It has been the old Wisdom of Councils, when Doctors of various Perswasions had agreed to anathematize some one weaker Party, to draw up Systems of Faith with words of such a candid Latitude, as might be thought to comprehend the different Sentiments of all the sitting Members; they were not more zealous to run down their devoted Enemy, than cautious not to anathematize one another. Mr. *M.* would do well to consider this, and at least to let the Articles of our Church be understood in their utmost Latitude; nay, if he is not eaten up with Zeal, he will graciously allow a possibility of Salvation to all sober, just, and charitable Men. tho they be Presbyterians, Independents, Anabaptists or Quakers, (erroneous Sects all of them, differing much from *Veridian Milbourn*) unless he can as easily suppress them as damn them.

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As I promis'd, according to the small Ability I have, and the short time I can spare, I mean now to add a few words in vindication of the Honour of Mr. *Thomas Firmin*, against the Defamations of Mr. *M's* scurrilous Sermon. Indeed Mr. *Firmin* is not nam'd, but by very many well-known References signally pointed at, fallily belied, unchristianly, basely and impudently derided.

Indeed I do not suspect that Mr. *M's* bold Inventions will gain any credit among Men of Vertue ; for, I find the Sermon highly dislik'd even among eminent Clergy-men, who never lik'd Mr. *Firmin's* Notions ; and I am inform'd of two learned and good Bishops, Writers in the late Controversy. who since Mr. *Firmin's* Death have publickly own'd Mr. *Firmin* to have been a just, and honest, truly charitable and useful Citizen : [Mr. *M.* had best damn them for it.] But still in a few words I shall discharge my promise, if it be but that the Calumniator may not triumph in his Malignity.

One thing I crave leave to premise. I am heartily sorry, now that the Clergy are writing down the Players, for the Reformation of the Age (which calls as loud for their pains, as does venerable affronted Mystery) that Sermons should be publish'd with all the Vice of old Comedy about them, openly pointing at, and impudently defaming the Persons even of the best of Men. For our modern Plays are free at least from this audacious Extravagance. And what do such Preachers do but tempt the Dramatick Writers to rake through all the unwary Compositions that have of late Years pass'd from the Pulpit to the Press, where I am conscious they must meet too much matter for Recrimination, on all the Topicks mention'd ?

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but for abusing the Memory of the vertuous dead, Mr. *M*'s Sermon is a Non pariel, they need look no farther. This I do not take notice of, to throw Contempt on the holy Order of Clergy-men; there are many excellent useful Preachers among them, may all such be ever honour'd; and there may too be some few honest, and innocent Poets, fit to be indulg'd; certainly they are so, that are Clergy-men likewise, their Sermons will sanctify their Plays: but let the Dramatick Gentlemen all be condemn'd, with all my heart; but then 'tis but equal that this one Preacher at least, this Mr. *M*. be silenc'd, for he's the very *Durfey* of the Pulpit.

I return from this Digression. When I came to Page the third of the Sermon, and perceiv'd that Mr. *M*. was going to paraphrase *St. Paul's* Description of Charity, I was perfectly amaz'd: for by what went before, I was satisfied that Mr. *M*. meant not a Panegyrick on Mr. *Firmin*; and how those words could help him, in an Invective, I was to seek. But what cannot a Man of Art do? He makes them serve his turn as easily as the Physician, and Gentleman Usher depos'd the two Kings of *Brentford*: For, flourishing on the various Exercises of good Will, and Beneficence, wherein Charity shines, at the foot of the account, he suggests that Mr. *Firmin*, had not one good Property to commend his Almsgiving, but all the bad, that could be to depreciate it. *Machiavel's* Villain will always calumniate boldly, but he is not consummate in his infamous Art, if he cannot devise some colour of Probability, to give his Calumnies a gloss; for, copious Malice is lavish'd in vain, when the Lie is notoriously manifest. I'll go over Mr. *M*'s charge against Mr. *Firmin*, as it lies under 5 Heads.

1. He

1. He grants, that Mr. F. gave Alms in abundance; but was waspish, malicious, revengeful, and barbarous.

Instead of other Arguments, I will content my self to reply, That if this Charge be true, then Mr. F. was the first waspish, malicious, revengeful, barbarous Man that ever gave Alms in abundance: just so I take Mr. M. to be the first, affable, sweet-natur'd, patient, obliging Person, that was ever forc'd to leave his Cure, for Lampooning his Parishioners.

2. He affirms that Mr. F. a Man of Alms, grudg'd every thing that slip't his own Hands; and in care of the poor foolishly strove to ingross the sole Management, and the intire Reputation.

Mr. M. is an Original all over. Was there ever such an Article as this in a fearful Indictment before, to ingross the whole care of the Poor! bless us! what a strange Man was this Mr. *Firmin*?

In the next Sermon, I suppose we shall hear what worthy Persons those were, who would have shar'd the place of *Almoner-General* to the Poor, but that Mr. *Firmin* wrong'd, and prevented them, and ingross'd it all to himself. As for the folly of spending his continual thoughts, the greatest part of his time, and large Portions of his own Money upon the Poor; methinks the Character of a Priest should have restrained Mr. M. from making it a matter of Reproach. And as for ingrossing the intire Reputation of managing the Poor, 'tis a silly envious Flirt; for, Reputation will follow Vertue, be they that are vain, and proud, and devoid of Vertue, never so uneasy: and so will Infamy follow Vice; not that Mr. M. engrosses Vice, but he has as large a share, as perhaps any one of his Order.

3. He

3. He says that Mr. *F.* was careful for the Poor, but he was defective in the Grace of Humility, he lov'd to be taken notice of.

Now I can't imagin how it was possible for Mr. *Firmin* to prelide usefully and honestly over so large a Province as he did, without being taken notice of; and then, why he should not be pleas'd that his Virtue was observ'd and respected, let the Preacher tell us: But the happy Effects of his Care and Cost, was that which gave him Joy, and supported him to go thorow all his constant Labours. On this head Mr. *M.* is out of Gunshot, he never did, nor is ever like to stun every Company, with the noise of his good Words; whereas Mr. *F.* was full of good Deeds, (even by Mr. *M.*'s confession) and so merciful and kind in secret, that we know much more of them now he is dead, than was ever known in his Life-time.

4. Mr. *M.* declares, that Mr. *Firmin* was very kind to the Poor, but rude and ill manner'd; he study'd his own humour only, was mad for Trifles, and jealous of every body without a contradiction.

Here's a heap of loose Words, which no Reader can tell what to make of. In his common Conversation Mr. *Firmin* was so far from rudeness, that the Mouth of a great Conventicle makes him guilty of too much Courtesy and Complaisance. Upon this Head therefore I leave Mr. *M.* and that Speaker to Turk it out. But Mr. *F.* was mad for Trifles, *i. e.* his own Socinian Notions. — Who would have expected this from Mr. *M.*? But if the points lately controverted are but Trifles, what a mad unchristian Fellow is the Preacher, to damn his Brother for them? By the way I take notice, that the  
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Orthodox can make bold with their own Mysteries; but if any body else had intimated, as Mr. *M.* here does, that the Mystery of the Trinity was but a Trifle, he might have been in danger of the Act against Blasphemy.

5. Mr. *M.* notes that a sincere Christian takes no pleasure to see Innocence condemn'd, and Merit unrewarded, &c. but Mr. *F.* was, tho' a large Almsgiver, yet defective in these respects.

Here the Preacher is dull, and his Malice runs low; when he speaks plainer, he shall hear further. But hold! who knows but the modest Man may mean, by *Merit Unrewarded*, the Paraphrast of *Thomas à Kempis*, who met *no extraordinary good Usage in the World*, and that made him melancholy; and his Melancholy begat a piece of Poetry: for which, I will not say what shall become of him *at the last*, but I am sure, he is damn'd already all the Town over; and indeed so wretched is his Verse, let his Faith be never so true, it is impossible it should save him.

6. To bring up the Rear, here is a home Charge; —Mr. *F.* was a Man very forward to relieve the Poor, but an open Calumniator, credulous of every spiteful Reflection; he doubted of his Brother's Reformation, nay he was a meer *Eccobolus* in his Religion, when he was in danger of being call'd to Martyrdom. Upon all which accounts he must be damn'd, eternally damn'd at the last.

An open Calumniator! but whom did he ever calumniate? not Mr. *M.* 'twould be a hard matter for any Man to do it. Where was he openly heard to calumniate? Perhaps he was an open Calumniator in private. It is likely he *thought* Calumnies against Mr. *M.* and when all comes to all, that's the whole

of the matter. For the Man confirms his Charge thus, —an open Calumniator, credulous of every spiteful Reflection, *i. e.* I suppose, if common Fame spread an infamous Story of a scandalous Black-Coat come from *Yarmouth*, he would suspect it was true. Nay, what is worse than all this, he would doubt of his Brother's Reformation: but if he did, (which is more than I know) I'll excuse him upon Church-Principles; for, our Doctors teach, that Repentance is not sincere without Confession; Confession not only to God and the Priest, but also to the Parties much injur'd: Confession to the injur'd! that's taking shame to himself, there's too much of *Ecebolius* in it. He lies prostrate in the Church Porch, and bid the People trample on him! 'Tis true, the Metaphor of unfavoury Salt will agree to one as much as the other, but he can change sides as often as *Ecebolius*, and never repent for the matter. But how odd is this *Ecebolian* Charge against Mr. F. from a Clergyman, and at this time of day too, when too many of the Order have so lately plaid fast and loose with their *Jure Divino*, and Passive Obedience Doctrines? If one should ask, what's become of the Grammatical literal Sense of the 39 Articles? There's little or nothing to be heard of it, high or low. The Homilies are half of 'em out of date too. God preserve the Common-Prayer intire.

But I will not decline replying to the charge against Mr. F. He was a true *Ecebolius* in his Religion when he was in danger of being call'd to Martyrdom.

I will not dispute whether Mr. F. was in danger of being call'd to Martyrdom a little before he died: Mr. M. knows that best. But if it be true; to the praise

praise of the Church of *England* let it be recorded. Whether in that danger, he chang'd his Religion, the Reader may judg, if he trouble himself to compare the *Agreement* of the *Unitarians*, &c. with the rest of their English Tracts, collected in 3 Vol.

But that which I would chiefly beg the Reader to observe, is the wonderful Charity of Mr. *M*. He charges Mr. *Firmin* to have recanted his Heresy, but nevertheless will have him be damn'd for it. What ! tho he recanted ? this looks barbarously indeed : but here's the Mystery of the Business ; Mr. *F*. must be damn'd notwithstanding he recanted his Heresy, because he would not persist in it, that he might have been call'd to Martyrdom. An ungracious old Fellow 'twas, to repent without Mr. *M*'s leave, and so blik the Church of an Example against licentious Dogmatizing. Mr. *M*. shall hear more of *Ecebolius*, and his true Counter Part, when I rejoin to the Reply which I expect.

Against Mr. *M*'s Sentence, who paraphrasing on *St. Paul*'s Description of Charity, will not allow Mr. *T. F.* to have had one good Property to commend his Almsgiving ; I might oppose great numbers of the most weighty and credible Testimonies ; but that were tiring my Readers with unnecessary labour in a Case plain, and generally acknowledg'd : This notwithstanding, one single Testimony with remarkable Circumstances casually coming to my notice, I shall make bold to publish it. Some time last *October* one Mr. *Pepps* a most ingenious Gentleman, wrote a Letter to the then Lord Mayor, complaining of Mismanagement in *Christ-Church Hospital*, which his Lordship did not do his part to redress, and therefore Mr. *Pepps* sent every Alderman a printed Copy of his



Letter, but did not make it any farther publick. The latter part of that Letter is as follows.

“ Lastly, let it be no offence to your Lordship, that I end with an observation, impossible for me to over-look; namely that while I am here lamenting the misfortune of our Poor, from the suppression of this Report of mine, calculated for their Relief; I find so much of it (and so much only) as seem’d to me the properest Introduction to it, in advancement of Charity, transfer’d *in terminis* to the head of a Sermon, and made the Text of it, preach’d before your Lordship, and publish’d by your Command *in express diminution thereof*: And not that only, but to the doing violence to the Memory of one, (scarce yet cold in his Grave) whose good Works have been too many, and too conspicuous, not to have cover’d Errors of a much greater Magnitude, (for no Man thought him infallible) than any I hear him charg’d with, especially in a point of Faith. Wherein it is hard to say, which rais’d the greater Dust, and most to the offence of weaker Eyes, his single departure from the Doctrine of our Church toward the wrong, or that of our own Doctors from one another in their Determinations touching the right.

“ So far only, I shall adventure to interpose in the particular Doctrine advanc’d in this Sermon, by your Lordship’s Chaplain, whom I take to be the first, that ever rais’d it from that Text; as with all deference to recommend it back to your Lordship, with this only Improvement for the rendering it more apposite and edifying in the present Case, viz. That the neglect of the Poor is as little an

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" Evidence of a true Faith in any body else, as the  
 " care of them is a justification of a mistaken one in  
 " Mr. Firmin. I am most respectfully,

My Lord,

Your Lordships most Obedient Servant,

S. Pepys.

If Mr. Pepys thinks I have done him an injury in this Publication, I am ready to beg his Pardon. But I am a stranger to him, and have not the story from him, nor any Friend of his, that I know of, and the same is matter of Truth not to his dishonour, and he could not reasonably expect it should not be made common, when as himself printed Copies of it, tho only for the Aldermen.

Some Enthusiastick Preachers, among the Dissenting Congregations, have formerly been observ'd to have been dextrous in handling that Text, — *Work out your Salvation with fear and trembling*: And to have made more of it than any other of the Bible. For they were wont to accommodate signs of Salvation to their own temporal Profit; where they were treated most beneficially, there they were most liberal of their signs of Salvation; among which, the Love that was shewn to the Preacher, was always one, and went a great way. Much after this rate Mr. M. handles his Text; he in pursuit of his Revenge, as they in quest of their Profit; they promis'd Heaven to their Benefactors, he threatens all that believe not as he does, with Hell. They were sometimes tedious with their numerous signs of Salvation; but he dis-

patches

dispatches all Almsgivers of erroneous Faith, with three signs of Damnation; and he might have spar'd them too for his grand Axiom did the business before. "—He that wants true Faith wants true Charity, and " he that wants true Charity must be damn'd. But come let us call over Mr. M's Corollary Signs of Damnation. 1. A Man gives all his Goods to support the Poor without this Charity (the Charity in the Text, saving Charity) when he does so, without any sound Principles plainly and necessarily moving him to such Liberality.

—This malicious Sign deserves nothing but to be ridicul'd; but because he meant it for Argument, I will answer it with all the seriousness I can. There's no doubt, but by Principles necessarily moving Men to Liberality, Mr. M. means the Principles of sound Faith; among which, little reckoning is made of Belief in God, and his Son Jesus Christ; That God is a Rewarder, and that he will give to every Man according to his Works: he will account no Faith sound but that which admits the 39 Articles, especially what is there and in the Athanasian Creed deliver'd concerning the Trinity. Now I would fain know, how the belief of those Mysteries does plainly and necessarily move Men to Liberality: I know one Man that believes them all (if we may take his own word for it) and has wrote strenuously in their Defence, yet so far was he from Liberality, that when the Widow of a Person that had oblig'd him, beg'd a reasonable Abatement of him, upon the denial of which she said, *then she, and her Children must starve*, he replied, *if they do starve, what is that to me?* The story is told by Dr. S—th, and stands uncontradicted, as far as I can learn. The best and wisest of our Preachers, when they

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they exhort their Hearers to Almsgiving, are wont to insist affectionately upon these Apostolical Arguments; *Who so hath this Worlds Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him; how dwelleth the Love of God in him?* — If God so loved us, we ought also to love one another. But if Mr. M's Counsel were to be follow'd, they should take pains to make out the credibility of the Athanasian Creed, for that being believ'd, would, it seems, plainly and necessarily move Men to Liberality; the cogency of the Argument is so evident, that there's no withstanding it. For example, Because the Father is Eternal, the Son Eternal, and the Holy Ghost Eternal, and yet not three Eternals but one Eternal, therefore they that are Rich ought to relieve the wants of the Poor; Because the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet not three Almighties but one Almighty, therefore they that are Rich ought to build Hospitals; Because the Father is God, and the Son God, and the Holy Ghost God, and yet not three Gods but one God therefore they that are Rich ought to contribute to finish and adorn the Cathedral of St. Paul's. I shall always wish a better Argument in behalf of the Poor, but if L. M. like this above all others, I am content that he use it for himself, and St. Paul's sacred Structure.

The Argument which the Poor commonly beg with, is, *for Jesus Christ's sake*, and a good Argument it is, and many an Alms it gets them: But if they would never be denied, let 'em beg with Mr. M's Obtestation, *for the sake of the Holy Trinity*. And now I think on't, this would be an admirable Test to discover Hereticks; for, when the Beggar begs an Half-penny for the sake of the Trinity, if the Man

Man he supplicates believes the Mystery, it will necessarily move him to give the Half-penny : And if he does not give the Half-penny being askt in that Name, it is plain he does not believe the Mystery, and may justly be lookt on as a Heretick considering the worst on't in this case is, it would not be so honourable to make use of such a Company of Lowly Informers.

But now that a perverse Wit may make no malicious Inference from my Discourse, I solemnly declare, that I mean no unbecoming Reflection on the Holy Trinity; for no just consequence can be drawn against the truth of that grand Mystery, from the unsuitness of it to be us'd in an exhortation to Almsgiving, no more than against the truth of Mr. M--s having been rightly ordain'd Presbyter, from the vileness of his Manners, from the unsuitableness of them to his Character.

Here is a proper place to take notice of the complaint against the Inscription in *Christ-Church Hospital* to the Memory of Mr. *Firmin*; the words, which have had the ill luck to give offence are these, ——— *Thus shew'd he his Faith by his Works, and cannot reasonably be reproach'd for that, which brought forth such plenty of good Fruits.* It is objected that this is an open, and impudent Justification of the Socinian Notions of Mr. *Firmin*; but this is a great mistake, for, to suppose that Mr. *Firmin* had not the same Notions of the Trinity, as Dr. *South*, and the majority of the Church have [tho his Friends affirm the contrary] yet no Socinian Notions concerning that Article could possibly prompt him to Works of Charity. The nice Speculations that have been controverted about this Mystery, do no ways concern Christian Love and Charity.

Charity. He that understands all the windings and turnings of this difficult Article, as perfectly well as Dr. Sh —, may happen nevertheless to be an uncharitable Man; while he that knows not what to make of it, may through the Grace of God be compassionately inclin'd to do good to all that need. That Faith, which in Mr. *Firmin* brought forth good Works, was his sense of the fitness and agreeableness of the thing, viz. that Man should be helpful to his Fellow-Creature; and his firm belief of the Bible, in which the Commands of God, enforc'd with Promises and Penalties, and the Example of Christ, often occur powerfully, pressing all the Offices of Charity.

They that reproach Mr. *Firmin* for his Faith, then had best have a care what they do; they must not reproach him for that, which inclin'd him to Charity, unless they mean to publish to the World, that in their Judgment, nothing has that influence to persuade Men to Charity, no not the Command of God, nor the Example of Christ, as a right Faith concerning the Trinity. But let the Inscription to the Memory of Mr. *Firmin* remain, or be eras'd, 'tis all one to me. I am satisfied that he might perhaps have been a better Believer, but he could not have been a better Man.

Mr. *M.* to fortify his first sign of an Almsgiver's Damnation, argues thus, "If Bounty to the Poor be enough to save a Man, whether his Faith be right or wrong, then *Empedocles*, and *Clinias* the *Tarentine*, who were remarkable for that Vertue, might be sav'd. And to show his Wit and his Judgment at once, he says of them, " — They were a better sort of Heathens, and for such,

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" some

" some [it may be for their own sakes] have a  
 " great deal of Charity.

Now certainly none but the most imprudent, as well as the most ill natur'd Man in the World, would have thrown out such a wild Bolt as this, which rebounds upon his most Orthodox Friends; like *Pyrrhus* his Elephants, that were meant to amaze and disorder the Roman Troops, but soon as wounded, they fled back, and fatally broke his own Army. Wherefore for my part, the good moral Heathens shall e'en shift for themselves as well as they can, if their Friends of the Clergy can't save them. It were impertinent to multiply Quotations, but that Mr. *M.* may see what Names he reviles. I will call two Witnesses. The first the present Bishop of *Glocester*, in a Dialogue between *Phileas* and *Theophilus*, p. 251. " I will not say that they (the Heathens) are any  
 " of them sav'd; but I would not for a World pronounce them all damn'd. I know that there is no  
 " name under Heaven whereby Men can be sav'd  
 " but only the Name of Jesus Christ: But I am nowhere told, that those which never heard of him,  
 " cannot be sav'd by him without Faith in him.

The Bishop has other Reasons in behalf of the Heathen, and there are still some which he has not mention'd; but for the sake of what he has, I shall ever honour him, as one that to his great Learning adds Ingenuity and good Nature; and I hope Mr. *M.* will give him leave to be sound in the Faith. My other Witness is a Champion, the late Dr. *Cromer*, who, tho he did not much care perhaps what became of the Dissenters from the Church of *England*, yet he wanted no Charity for moral Heathens. It happen'd once that he being an Opponent, and having disputed



puted laudably upon this Questoin, the Professor was willing to release him; but he a little testy and impatient to have his charitable Sentiments slighted, would not be put off so, but urg'd on. *Dignissime Vice Cancellarie unum argumentum pro salute Socratis.* Ah! were this trusty Doctor living, he would have damn'd him, that should have damn'd *Socrates*, till the liberal Censurer should have been as glad to have releas'd the honest Philosopher; as *Minos* in *Lucian* was to part with that cunning Rogue, and Sophister *Socrastrum*.

But what if after all, this anger of Mr. *M*'s against the Heathens should be but a Copy of his Countenance, which he screw'd into a sour look towards them, when his soul Stomach heav'd at something else? This seems likely to me, because, presently after, he gives such a noble Character, not only of the Pharisees, Men of unsound Jewish Faith, but also of that Heathen Emperor *Julian*, that he could not speak more honourably of Christian Bishops, setting aside their sound Faith. This makes me suspect that Mr. *M* is as much Heathen, as that Emperor, and an Apostate as *Julian* had been before; but *Julian* openly oppos'd, he subtilly labours to betray the Christian Religion. For if the Heathens brought forth those good Fruits, without the help of sound Faith, greater than which the Christians did not bring forth by the help of sound Faith, does not this false Man insinuate, that we have no advantage by the Christian Religion? It looks very untowardly, in this industrious Commendation of the Heathens, Men of false Faith, in opposition to the Christians, whose Faith was true, tho their Works often fell short; nay, will not warrant but all Mr. *M*'s Zeal against



Christians erroneous in Faith, who impair Christianity, is only a Feint, that his wicked Design to overthrow the whole System may pass unobserv'd, and uncensur'd. Gown and grave Grimace may possibly persuade some honest Men that this is meer Banter, and Mr. *M.* utterly incapable of so great Wickedness; but then I will discover him farther. For, whereas it is said that the Sheep at the great Day, shall be sentenc'd by their works of Mercy, and the Goats by their neglect of them: Mr. *M.* in accounting for this, that it might not seem to contradict his grand Axiom, does audaciously pass a Ridicule upon the Matter; only to cover his Impudence, he puts his own profane Fancy in a different Character, to make the Reader believe, that it was the Judgment of *Grotius*, whom he last quoted. The words are these,

— P. 15. “The soundness or unsoundness of  
“ Faith is that which moves the Judge's Breast; tho  
“ the outward appearance, or the Truth and Re-  
“ ality of their Works be insisted on for the satisfac-  
“ tion of the Standers-by. God in Scripture says, that  
he will judg Men by their Works; Mr. *M.* says that's  
not altogether true, for it really is the soundness or  
unsoundness of Faith which moves him, and he does  
insist upon Works only for the satisfaction of the  
Standers-by. No Tongue was ever bor'd for more  
impudent and foolish Profaneness.

O! but says Mr. *M.* P. 14. The Judge, who knows  
all things, knows the Heart, and consequently the  
sincerity, and rectitude of Faith, but this is invisible  
to the Multitude, to the Standers-by: But, for Works  
they have seen, and known, and can judg of them.  
How strangely this Doctor forgets himself! for he  
judges of works by the soundness or unsoundness of  
Faith;

Faith; and he can make but a conjecture at that neither, for when Men have explain'd their Articles, it often appears, that they own other Sentiments than they were suppos'd to do before such Explanation. But the short and the long is, Mr. *M.* will judge of the soundness or unsoundness of Mens Works by their Faith, and when he likes their Faith, their Works are good: and of the soundness or unsoundness of their Faith by their Works, and when their Works are beneficial to himself or his Party, then their Faith is good.

Mr. *M.*'s second sign of an Almsgiver's Damnation is this. — "A Man gives all his Goods to feed the Poor, and yet has no Love or Charity, when all his Beneficence springs from vain Glory, or is level'd at any mean or mistaken end.

It shall be granted, that the Beneficence which springs from vain Glory, is level'd at a mean and mistaken end. The vain glorious Almsgiver, according to our Saviour's Sentence, has his reward. He cannot reasonably hope for more, than the Honour and Reputation which he aims at. But whosoever shall detract from Mr. *Firmin*'s Charity with this Imputation, a Man may safely swear, he aims at no Honour and Reputation himself, because there's so much Evidence of the contrary against him. Mr. *Firmin* in the distribution of other Mens Bounty, was not only industrious, but discreet, and open, or secret, according as the nature of the case seem'd to require, or the pleasure of his bountiful Friend to direct: In distributing the Alms of others, when the Poor pray'd for him, he was wont to say, *Pray for your Benefactors, it is not my own Alms.* His own particular Charities were mostly

mostly private, and respecting the proportion of his Estate, great, even beyond the Example of any in our Age: Now that he is dead, every day gives farther Discoveries of this, to the perpetual shame of that Presbyter, who has not Wit enough to restrain his impotent and ineffectual Malice.

But among all the vain glorious Designs, which Mr. *Firmin* with his Charity aim'd at, the most pleasant is this, — That he might have flattering Memorials and Monuments rais'd to him after Death. If this really was his design, it is pity but he should obtain it, for he gave more for it than it was worth; nay, I think that even *Empedocles* gave too much, if he jump'd into *Aëna* to be reputed a God; two very likely Stories: and Mr. *M.* shows his Judgment as much in believing the one, as his Wit in inventing the other. Well! to reward his Kindness, let him die when he pleases, I have prepar'd for his Monument such a Memorial as he desires, a Memorial that does not flatter, a Memorial that shall never be clouded by the Envy of Hereticks, nor eras'd by the injurious hand of Time, but last through all the Ages that are yet to come; last, while there is any pure true Faith on this side Heaven; any erroneous on this side Hell.

“ *Here lies the Body of L. M. Presbyter, &c.* Who  
 “ has this to say for himself in the next World,  
 “ that he met no extraordinary good Usage in this.  
 “ He reasonably hopes that he shall not be damn'd,  
 “ because having always spoken ill of good Men,  
 “ and no good Man well of him, he is rewarded  
 “ according to his Works already. He made the  
 “ Christian Yoke easier far, than it ever came out  
 “ of

" of his Master's hands; for all true Believers that  
 " could subdue their Reason to their Faith, he  
 " excus'd them from the Labour of subduing their  
 " Passions and Affections to their Reason. He was  
 " the very Flower of Faith, and the sure Guide of  
 " erroneous Almsgiving Christians, for he show'd  
 " them, (to the end they might not give amiss)  
 " that all the giving in the World would do them  
 " no good.

Reader, if thou wilt take his own word for't,  
 he was God's, and the Princess *Ann* her most humble,  
 most faithful, and devoted Servant; so he  
 needs not thy Prayers, but say some *Credo's* over  
 him, and all's well.

Mr. *M's* third Note of an Almsgiver's Damnation,  
 is, " A Man may give all his Goods to feed the  
 " Poor without Charity, if he does so to support  
 " and bring Reputation to Heresy, and so  
 " to propagate Disorders and Confusions in the  
 " Church of Christ. The plain Song of this  
 dreadful Charge is, Mr. *Firmin* was kind and  
 charitable to some few Men of his own Sentiments,  
 that needed it. And does Mr. *M.* think, that  
 whomsoever Mr. *Firmin* oblig'd, he ought to have  
 neglected them who were of the same Faith with  
 himself? Well then, let not Mr. *M.* wonder that  
 he, who has deserv'd so well of his Mother the  
 Church, has met no extraordinary good Usage  
 from her; it becomes the Church to neglect her  
 choicest Lads, as much as it would have become  
 Mr. *Firmin* to have neglected his special Friends.  
 But Mr. *M.* one word with you, what if your  
 Mother the Church should have some of the  
 Spirit

Spirit of Mr. *Firmin* in her, who never lavish'd his Kindness on an Immoral Man; whatever was the Faith which he profess'd? The Marble Pillar at *Marden* speaks great, just, and unexceptionable things of his Charity. *It was not confined to any Nation, Self or Party.* No, for it extended to the farthest parts of *Europe*; and tho at home the Church of *England* had incomparably the largest share, yet the Distress'd, of whatever Congregations, were according to his Judgment and Power consider'd: what small Kindnesses were scatter'd upon some few Men of his own Sentiments, either came wholly out of his own Purse, or were particularly directed that way by the Donors. It is very hard if a good Man that serves the Church liberally, shall not be allow'd to expend a small matter any where else, when he sees it fitting. The greedy Receiver, whom nothing will content, but to engross all Charities, whatever he needs, deserves nothing at all. No Man that intrusted Mr. *Firmin* with the disposal of his Charity, did ever suspect his Faithfulness in discharging the Trust: But some have been weary of receiving his Accounts of Particulars, as being equally satisfied with his Honesty and Discretion. Indeed if he had dy'd rich, (which he might very honestly have done, so unwearied was his Industry, and so considerable his Trade) possibly some might have suspected, that he had inverted part of the vast Sums of publick Charity which went thorow his Hands; but now his Memory is safe from all shadow of Suspicion. I have often heard him profess, that having made as he ought, a moderate Provision for his Wife, he did not desire, nor mean to die worth a-  
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bove 20 Pound. But notwithstanding all that does appear to the honour of his Memory, and the non-appearance of any real Evil to fully it; Mr. *M.* dares to intimate, that his care for the Poor, was like that of *Judas*, who bare the Bag, and was a Thief. If groundless lying, and shameless impudence could do any service to the Church, this Man might reasonably expect extraordinary good Usage; but they that believe the Church does not need such a Defender as this, will go near to expect that he shall be at least discountenanc'd. How obnoxious a Reflection is that. — had *Judas's* Faith been sound, he would never have betray'd his Master. It were easy to give it a Parallel.

Had — his Faith been sound he would not —

Had — his Faith been sound he would not —

Had — his Faith been sound he would not —

Had — his Faith been sound he would not —

I promise to make out these broken Lines, when next I hear from Mr. *M.* as agreeably as ever *Virgil* did his *Sic vos non vobis*.

I am sensible that there are yet several obnoxious Passages in the Sermon, which I have pass'd over without Notes.

The particular Offices of Charity recounted by St. *Paul*, paraphras'd by the Preacher, reproach his own Life, and envious Labours. His Quotations admit some punishing Remarks. His Deference one while, and his Contempt another, thrown upon one and the same Authority; his concern to be accounted a Critick, and his Indignation, that that Province should be invaded by Men erroneous in the Faith; his wise  
 arguing



arguing upon the sense of the word *Herefy* afford ample Matter for another Dissertation.

But to conclude my present trouble, I shall briefly take notice of a little snarling Sarcasm, p. 22. It seems Mr. *Firmin*, as formerly Dr. *Whicker*, is reported to have dy'd professing his hope that he should not go to worse Company, than he had kept on Earth. Mr. *M.* reflects, we need not wish that an angry Judge after Death would condemn them [Mr. *F.* and those of his Perswasion] to worse Company. Well! if this be all Mr. *M.* means by Damnation, we thank him for his Sermon.

## POSTSCRIPT.

**M**R. *M.* may possibly please himself much with the Order of the Court of Aldermen for printing his Sermon; and reckon that his unchristian Discourse cannot be reprov'd, but their Honour must be tax'd also. I would by no means reflect on their Honour; but far be it from me to impute to them all the Doctrines which are publish'd with their Licence. They are a religious and wise Body of Men, ready upon all occasions to pay a due respect to the Reverend Clergy, yet not easy to be impos'd on by false Doctrines, nor forward publickly to testify their dislikes: But Mr. *M.*'s Sermon was so gross a piece of forc'd unchristian Satyr, that for the honour of the then Lord Mayor, and Court of Aldermen, I must suppose they did dislike it. Whence then came their Order for the printing it? Why! I can make no more of



it then this; they were for the most genteel way of  
punishing the Preacher; they saw that he was vain,  
as well as wicked, so they granted him their leave to  
discipline himself, to publish his own Disgrace, and  
do Penance in Print: he has done it, and thereby  
given thousands occasion to say, he has fully made  
good his own Words upon himself, in his *Christian*  
*Pattern* paraphras'd, P. 18.

*My Wits perhaps I highly prize,  
And straight at Heaven my lavish Language flies;  
I all that's good or great abuse,  
And all the Checks of sober Sense refuse.*

It seems tho he defames others, he speaks truth of  
himself.

**F I N I S.**

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**ADVER**

## ADVERTISEMENT.

**W**Hereas there were some Mistakes committed in Printing, in Mr. *Firmin's* Life, what passed between the Bishop of *Gloucester* and him, upon his Death Bed: The Reader is desired to take notice, that *these following* are the Words which the Bishop gave under his Hand without the least Additions, Diminution or Alteration.

What passed between Mr. *Firmin* and me, was to this Effect, to the best of my Remembrance: he told me he was now going; and I trust, said he, that God will not condemn me to worse Company in the other World, than I have loved and delighted in in this. I replied, that he had been an extraordinary Example of Charity, and the Poor had a wonderful Blessing in him; and I did not doubt but his Works would follow him, he having no Expectation from the merit of them; but wholly relying on the infinite Goodness of God, and the Merits of his Blessed Saviour. Hereto he answered, *I do so*; and must say in the words of my Saviour, *When I have done all, I am but an unprofitable Servant*. He was in such an Agony for want of Breath, that I did not think it fit to speak more to him, than giving him the Assurance of my earnest Prayers, while he remained in this World. And so I took a solemn and affectionate Farewell of him, and he of me.